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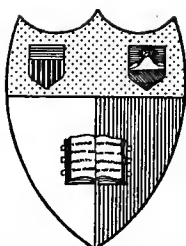
THE HENRY E. HUNTINGTON
FACSIMILE REPRINTS

II

ENOUGH IS AS GOOD
AS A FEAST

By W. WAGER

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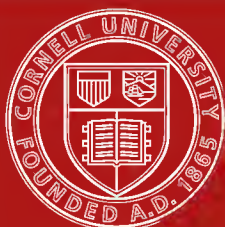
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THE HENRY E. HUNTINGTON
FACSIMILE REPRINTS

II

ENOUGH IS AS GOOD
AS A FEAST



Of this book 200 copies have been printed

No. 121

THE HENRY E. HUNTINGTON
FACSIMILE REPRINTS

II
ENOUGH IS AS GOOD
AS A FEAST

BY
W. WAGER

FROM THE UNIQUE COPY IN THE HENRY E. HUNTINGTON
LIBRARY

WITH AN INTRODUCTORY NOTE BY
SEYMOUR DE RICCI



NEW YORK: GEORGE D. SMITH
8 EAST 45TH STREET

1920

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A498049

LONDON : PRINTED AT THE CHISWICK PRESS
TOOKS COURT, CHANCERY LANE

The early English books in the Henry E. Huntington Library will all be fully described in the elaborate catalogue prepared under the direction of Mr. George Watson Cole.

Meanwhile it has been thought advisable to place in the hands of scholars trustworthy photographic facsimiles of a few of the rarer items, especially those which have not yet been reprinted and of which no correct text is easily available.

Each reprint will be accompanied by a short introductory note giving the necessary bibliographical and literary information.

INTRODUCTORY NOTE

IN 1656, as an appendix to Thomas Goffe's play *The Careless Shepherdess*, two London booksellers, Richard Rogers and William Ley, printed *An exact and perfect Catalogue of all Playes that are printed*.

In this list occurs a play *Enough as good as a feast*, of which nothing is known beyond this bare title.

Other early lists of plays such as Edward Archer's (1656) and Francis Kirkman's (1661 and 1671) merely repeat the above entry.¹

As late as 1902, in his reprint of these lists of plays, all W. W. Greg could add as a note was "Not otherwise known."

And yet the copy seen by Rogers and Ley was still in existence: it was hiding at Mostyn Hall with other literary treasures and only came to light at the Mostyn sale in March 1919, when it was purchased by Mr. George D. Smith from whom it was subsequently obtained by Mr. Henry E. Huntington.

In an introductory note to the facsimile reprint of Fulgens and Lucres, full details may be found on the history of the Mostyn library.

The title-page of *Enough is as good as a feast* gives us the author's name. This "comedy or interlude" was "compiled by W. Wager."

Little is known about this dramatic author, whose Christian name is usually given as William: we have from his pen "a very mery and pythic Comedie called

¹ Kirkman however reads *Enough's as good as a Feast*.

The longer thou livest the more foole thou art” printed about 1570 by William How for Richard Johnes (British Museum, the only copy known) and we learn from the Stationers’ registers that his play *The Cruel Debtor* was licensed in 1565-1566 to T. Colwell (of the original edition there are three stray leaves in the British Museum).

Two or three other plays have been conjecturally ascribed to him and he was probably a relative of the Lewis Wager, the author of an interlude on *The Life and Repentance of Mary Magdalen* printed in 1566.

The following is the description of the newly discovered play:

A Comedy or Enter||lude intituled, Inough is as good as a feast, || very fruteful, godly and ful of plea-|| sant mirth. Compiled by || W. Wager. || ¶ Seuen may easely play this Enterlude. || . . . IMPRINTED AT LON || don at the long shop adioyning vnto St || Mildreds Church in the Pultrie, || by John Allde.

F. 26 v.: blank.

4° Goth. (and Rom.) 26 ffnc. (A-F⁴ G²) 39 lines to a page.

Printed about 1565.

Copy known.

Belonged as early as the seventeenth century to the Mostyn family, and last to the Lord Mostyn of Mostyn Hall, Mostyn, Chester; his sale (London, 20 March 1919, p.36, n. 341 and pl.) to G. D. Smith. Now in the library of HENRY E. HUNTINGTON.

Perfect. Some lower edges uncut. Formerly bound in old calf with other plays, now separately in morocco, by Rivière.

A Comedy of Enter

*lude intituled, Inough is as good as a feast,
very fruteful/ godly and ful of pleas-
ant mirth. Compiled by
M. Wager.*

¶ Seuen may easely play this Enterlude.

The names of the Players.

¶ Vvorlly man. for one.

Prologue,	}	for one,	Inconsideration	}	for one.
Heauenly man.			Seruant		
Contentation,	}	for one.	Rest,		
Temeritie.			Prophet.		
Ignorance,			Precipitation,		
Sathan.	}	for one.	Tenant.		
Inough.			Plagues.	}	
Hireling.	}	for one.	Phisicion.		

¶ Couetousnes the Vice for an other.

IMPRINTED AT LON-
don at the long shop adioyning vnto S:
Mildreds Church in the Pultrie,
by John Alde.

g Prologus.



Knowe that this woꝛshipful Audieñce,
Is at this time togither congregate;
Of our pꝛactise to haue intelligence,
And with the same them selues to recreate.
God graunt vs grace the same wel to publike.
But foꝛ them that haue slept at Parnassus:
This facultie is moꝛe meēt foꝛ them then foꝛ vs

Pandite pierides vestro sacra ostia vita.
¶ Open your holy doꝛes O pleasant Muses,
Direct our tungs to speak eloquently:
Vertues to pꝛaise and to touch abuses,
Deuiding either of them plain and directly.
¶ That it may apper to all our Audieñce evidently.

¶ That this matter which we now go about:

By your inspiration was first found out.

¶ Oh that with some grace you would vs inspire,
And dele with vs as with Orpheus you delst:
¶ When should all affections haue their desire,
Foꝛ thꝛough his Musick he made stones to melt,
No kinde of pain in Hel then the soules felt.

¶ Foꝛ he played so pl easantly with his Hary:

¶ That they fozgate their paines græuous and sharp.

¶ Tantalus fozgate his hunger and thirst,

Sisiphus left of rolling his Stone:

Ixion fozmented among the wurst,

Fozgate his whēl that he was hanged on.

¶ The woman Belides left woꝛk anon:

¶ Whose labour was continually to fil a Tun:

¶ Thereout by clefts the licour stil doth run.

¶ These fables wherfoꝛe do I call to minde:

¶ Cruely because I desire with all my hart:

¶ That our English Mæter may be of such kinde,

¶ Rothe to leaue all græuounes and smart.

¶ And also to be pleasant in euery parte.

¶ That those which come foꝛ recreation:

¶ May not be void of their expectation.

¶ Poets fained Mercurius to haue wings,
bothe on his hed and on his hæles also:

A.y.

foꝛ

Inough is as good as a feast.

For linely and swift he was in all things,

Appering rather to flee then to go:

Of him they sain many godly things mo.

But for our purpose this shall serue this season:

and why I speak, you shall knowe the reason.

¶ Mercurius is the God of eloquence,

By whome I vnderstand the ministers of talke:

Such must haue the wings of intelligence,

In their heds befoze their tungs to far do walke.

The daunger of rash speech they must wisely calke.

When, where, and to whome they speak they must note:

Befoze that any thing passe out of their throte.

¶ As Mercurius hath wings vpon his hed,

So hath he wings on his hailes redy to flye:

When affections standeth in reasons sted,

Reporters of tales vse eft sones to lye,

The hailes affections do also signifye.

The wings do alwaies reason comprehend:

Which vnto Vertue ought to condescend.

¶ Few words to wise men are sufficient,

Without a cause I giue not this monition:

Vnto good men it is plain and euident,

That many men haue that lewd condision.

By their euil words to bring good men into suspicion.

By their vndiscrete talke they do much harme:

Because they want reason thir tungs to charme.

¶ Let this passe and go we to the Argument,

Which we wil declare in words generall:

Now such as haue a learned iudgement,

Knowe that among the Poets comicall,

In brief sentence it was vsuall.

To shewe the whole contents of the Comedye:

In the argument which did wel verily.

¶ But our tungs hath not so comely a grace,

In that point, as hath the Latin and Græke:

We cannot like them our sentences eloquently place,

That our Poets to their Orators may be like.

As they knowe wel which for such matters do seek,

Inough is as good as a feast.

But to do our best, indeed we wil not neglect:

Trusting that wise men the same wil accept.

¶ Our title is Inough is as good as a feast,

Which Rhetorically we shall amplyfye:

So that it shall appeer bothe to moste and least

That our meaning is but honestie,

Yet now and then we wil dally merily.

So we shall please them that of mirth be desirous:

For we play not to please them that be curious.

¶ For a Preface I fear I am to long

But I haue said that I wil say now:

The Worldly man is frolike lusty and strong,

Who wil shewe his qualities before you,

Stout he is and in any wise wil not bow.

Beholde ponder he commeth into this place:

Wherefore thus I finish our simple Preface.

Finis.



Enter Worldly man stout and frolike.

Vworldly man:



Because I am a man indebted with treasure,

Wherefore a worldly man men do me call:

In deed I haue riches and money at my pleasure,

Pea, and I wil haue moze in spite of them all.

A common saying better is enuy then rueth,

I had rather they should spite then pittie me:

For the olde saying now a dayes prometh trueth,

Naught haue naught set by as dayly we see.

I wis I am not of the munde as some men are,

A ly,

Which

Inough is as good as a feast.

Which look for no more then wil serue necessitie:

So against a day to come I doe prepare,

That when age commeth I may liue merily.

Oh saith one inough is as good as a feast,

Yea, but who can tel what his end shalbe?

Wherefore I count him worse then a Beast,

That wil not haue that in respect and see.

As by mine owne Father an example I may take,

He was beloued of all men and kept a good house:

Whilst riches lasted, but when that did slake,

There was no man that did set by him a Louse.

And so at such time as he from the world went,

I mene when he dyed he was not worth a grose:

And they that all his substance had spent,

For the value of xij. pence would haue cut his throte.

But I trowe I wil take heed of such,

They shall go ere they drinke when they come to me:

It doth me good to tel the chinks in my butch,

More then at the Tauerne or ale house to be.

¶ Heavenly man.

God careth for his as the Prophet David doth say,

And preserveth them vnder his merciful wing:

The Heavenly I mene, that his wil doe obey,

and obserue his holy commaundements in all thing.

Yet not for our sakes, nor for our deseruing.

But for his owne name sake openly to declare:

that all men heer on Earth ought to liue in his feare.

V Worldly man.

This same is one of our iolly talkers,

That prattleth so much of Heauen and Hel:

Oh, I tel you these are godly walkers,

Of many straunge things they can tel.

They passe men, yea Angels they excel,

Sir, are you not called the Heavenly man?

I haue ben in your cōpany ere now but I cannot tel whan

Heuently man.

Yes certainly Sir, that is my name,

Unworthy of any such title I doe confesse:

God

Inough is as good as a feast.

God graunt that I may deserue the same,
And that my faults I may amend and redresse.
Therefore now the trueth do you heer expresse,
Is not the Worldly man your name?

Vworldly man,

Pea in deed Sir, I am the very same.

Contentation.

From the Heauenly man I cannot be long absent,
Which in Gods promises hath his consolation:
Considering that he alwaies is content,
Patiently to suffer Gods visitation.
For vnderstand you: my name is Contentation.
Whome the worldly man doth mock and deride:
And wil not suffer him once in his minde to abide.

V Worldly man,

This same is the Grandfire of them all,
This is he that will throught water and fire:
God reasoning betwixt vs now hear you shall,
For to soloue him he wil me earnestly require,
But he shalbe hanged or he haue his desire.
You are welcome Sir, sauing my quarrel in deed:
You haue reported of me much more then you need.

Contentation,

Nothing but trueth Sir, certainly I haue said,
Of times I haue coucelled you your couetousnes to leue
But my words as fethers in the winde you haue waied,
And stuck to them as Glue to the water doth cleaue.
But take heed the rewarde therof you shall receiue.
Once again I aduertise thee to be content:
And giue thanks to God for that he hath thee sent.

Vworldly man,

I pray you be you content for I am pleased,
And meddle you no more with me then I do with you:

Heauenly man,

To be angry without a cause, without mends must be eased
We wilbe more earnest then ener we were now.

Who (saith our Saniour) to those that are rich,
Which therein onely haue their consolation:

Enough is as good as a feast.

He curseth them not be cause they haue much,
but because they receiue it not with contentation.
Building therewith to them selues a good foundation,
That is to lay heer on Earth treasure great store:
to purchase a kingdome that lasteth euer more.

Vworldly man,

Passion of me maisters, what would you haue me to doe?
You are fond sellowes indeed as' euer I knew:
If I should not take paines, ride, run and go
For my liuing, what therof would insue?
A begger should I dye, maisters this is true,
When my wife and childzen that I leaue behinde:
I fear me at your hands, small relief should finde.

Heauenly man,

I haue been yung (saith Dauid) and now am olde,
Yet the righteouse forsaken I neuer did see:
For their seed begging Bread I did not beholde,
Wherefore your minde to the Prophets doth not agree,
Cast all thy burden and care (saith Chyriste) on me.
And I wil prouide to keep thee from daunger and strife:
Onely seek thou to liue a godly and good life.

Contentation.

When Solon was asked of Cressus the King,
What man was moste happy in this vale terrestrial:
To the end he seemed to attribute that thing,
When men be associate with treasures selesstiall.

Vworldly man,

By the beginning no man can iudge the same Solon doth say,
That any man is happy that beareth breath:
But yet by the end partely iudge we may,
For true happines (saith he) consisteth after death.

Heauenly man,

If this be true as vndoubtedly it is,
What men are more wicked, wretched and miserable:
When those that in riches account their blisse,
Being infected with Ambition that sickness incurable.

Contentation.

The treasure of this world we may wel compare,

Inough is as good as a feast.

To Circes the Witch with her crafty catwilitie:
Wherewith many mens mindes so poysoned are,
That quite they are carped to all infidelitie,
They are conured so in dæd and bewitched so soze,
That treasure is their trust, yea, hope and delight:
Inough serueth them not til that they haue moze,
So against Contentation they stil strīue and fight.

Heauenly man.

Though the Worldly man doe sololue their lust,
Crying on Earth is our felicitie and pleasure:
Yet God doth so rule the harts of the Iust,
That their study is, chæstly to get Heauenly treasure.

Vworldly man.

Frends I take you bothe for honest men,
I promise you I would be glad to doe for the best:
May then I take care which way and when,
I may get treasure there with to liue in rest.

Oh, me thinks it is a very pleasant thing,
To see a great heap of olde Angels and Crownes:
When I haue store of money I can be mery and sing,
For money as men say winneth bothe Citties and townes.

Heauenly man.

Alas why should you not haue that in estimation,
Which God hath prepared for his dæd elect:
Should not our mindes rest in ful contentation,
Hauing trust in that treasure mosse high in respect,
Saint Paule whome the Lord so high doth erect.

Saith, it passeth the sence, our memozyes and minde:
Such lesse can our outwarde eyes the same finde.

As for the treasure that you possesse heer,
Through ficklenes of fortune soon sadeth away:
The greatest of renown and mosse woorthy Dæd,
Somtime in the end falleth to misery and decay.

Recoorde of Dionisius a King of much fame,
Of the valiant Alexander, and Cæsar the strong:
Recoorde of Tarquinius which Superbus had to name:
And of Heliogabalus that ministered with wyng,
To resite them all it would be very long.

Inough is as good as a feast.

But these be sufficient plainly to proue:
How soon and vncertainly riches doth remove.

Contentation.

It is true, and therfore a minde wel content,
As great riches as wise king Salomon doth say:
For we haue seen of late dayes this canker pestilent
Corrupting our Realme to our vtter decay.

Ambition I mene which chæstly doth reign,
Amongst those who should haue ben example to other:
Pea we see how the Brethern they did disdain,
And burned with fire, the Childe with the mother.

It is often seen that such monstrous Ambition,
As spareth not to spil the blood of the innocent:
Will not greatly stick to fall to sedition,
The determinations of God therby to preuent,
But God I trust shall disapoint their intent.
And ouertholue the power of sading treasure:
And cause vs al to wish for the heavenly pleasure.

Heauenly man,

O you ancient men towhome God hath furnished wth fame,
Ye alwaies mindeful to walke in the waies of the Just,
Had euer moze vertue to your honest name,
So at no hand be ouer come with conetouse or lust,
But in Gods holy promise put confidence and trust.

And then double felicitie at the last we shall possesse:

And then in all Earthly doings God shall giue good successe
Ye poe men and commons walke in your vocation,
Banish fond fantasies which are not conuenient:
Settle your mindes with inough to haue contentation,
Considering that that leadeth to treasures moske excellent,
For these are vncertain, but they are moske parmanent.

Your necessitie apply with treasure, faith and trust:

And you shall haue inough alwaies among the Just.

Vworldly man,

And indeed inough is as good as a feast,
God Lord how your wordes haue altered my minde:
A new hart me thinks is entred in my brest,
For no thought of mine olde in me I can finde.

I would

Inough is as good as a feast.

I would to God you would take me in your company,
And learne me how I may be an heauenly man:
For now I perceiue this world is but vanitie,
Let a man therfore make of it asmuch as he can.

Contentation.

Do you speak as you think? and as you minde do you say?
Could you be content to lead the rules of a godly life?

Vworldly man.

I doo mean it truly and I wil study them night and day,
For I regarde neither treasure, Child:en nor wife.

Heauenly man.

Giue me your hand then together let vs departe:

Vworldly man.

And I wil wait on you sir, with all my hart. Exeunt Ambo.

¶ Enter Temeritie, Inconsideration, and Precipitation singing this Song.

When Couetouse is busy, Therfore trole the boule to me,
When we thre be all mery, With hus childe I haue to the,
for he doth trimly inuent: the longest liuer pay all:
To make vs fine frolike cheer Our trust is in Couetise,
He bitailes neuer so deer, for he is prudent and wise,
and all our money elene spent therfore money cannot fall.
Therfore we spare for no cost Oh Couetouse prudent Prince,
We ca be trusted of our hoste All strög walles y dost couince
For shillings xx. and one: and rulest them euery one:
Couetouse hath a good wit, Thou dost vliue many a dist,
He findeth a mene to pay it, And makest for vs much shift,
whē all our money is gone. whē all our money is gone.

¶ Enter Couetouse the Vice alone.

A Black heath feld where great Goliath was slain,
The Won lying in childebed of her last Sonne:
The Albion at warwick was then king of Spain,
By tohome the land of Canaan then was won.

It hapned betwē Peterborow and Wentecest,
About such time as Iuy was made of Wozmwood:
That Childes work in Wasil wood with fire was lost,
And all through the treason of false Robin Hood.
That saw Sir Guy of Warwick, and Colebrand,

B. y.

Which

Inough is as good as a feast.

Which fought against the Sun and stopped his light:
Pea (quoth Hobgoblin) let me take them in hand,
Children, children not able to resist my might

A wonderful bloodshed was in those dayes,
For Saint Steephen fought against the golden Knight:
In so much that Peeter was faine to giue his keyes,
To those God knowes that had to them no right.

With the grace of that, all the Saints in Heauen,
Proclaimed open warres at Barnard in the feld:
They fought from six of the clock to eleuen,
Dy euer the Traitors would giue ouer and yeld.

But to say there was triumph, in faith there was,
Saint Steephen the yunger was made Captain of the Garde:
Wonderful it was to see such things he brought to passe,
As I am sure the like of them ye neuer heard.

By gisse (quoth Saint Steephen) it was time to trudge,
Fryer Francis took his flight to Paules Chapele:
In faith he was euen with them for an olde grudge,
For he caried away the Wethercock in spight of the people.

Then was I dubbed Knight at Ministone,
And made Officer of all Courts and lawes:
I gaue Offices and lymgs many a one,
Wary in deed you may say, it was for a cause.

In faith the same day that Midsummer was married,
I neuer laughed better in my life:

For euen swainly alway Saint Vncumber caried,
Bot he the Butgrome and the Wyde his wife.

No remedy on Gods raine but I must beare them company,
Chær, in faith there was, chær in boules:
And who was minstrel but Saint Anthony,
He made melodye for all Christen soules.

A quarter of a yêr we taried there in the tent,
Wherin we had Capricorne baked like red Dax:
I taried so long til I was shent,
Jesu how they cryed out of me there.

Wel, I must abyde among my friends,
Euery houre til I come they think a day:
I wil go among then to fulfil their mindes,

Fare

Inough is as good as a feast.

Fare ye wel Collip I must needs away.

Temeritie,

What brother Couetouse: whether away so fast:
I save you not by the spalle, till I was almoste past.

Couetouse,

What mine owne Brother Temeritie:
I reioice to see you, I swere by the Trinitie.

Incon sideration,

For the we the haue taken great thought,

Precipitation,

Lord, how far about for you we haue sought:

Couetouse,

And I pray you where haue you the sought for mee:

Precipitation.

In the Kings bench and in the Marshalle.

Pea, and in all the Counters, and at Newgate:

For these are places meet for thine estate.

Couetouse,

I perceiue wel it must be my chaunce:

Above all your kinsfolke you to inhaunce.

Your place is at Saint Thomas abatrings:

Or els at Wapping beyond Saint Katherins.

There wil I dub you knights of the Valter:

Among your mates there strongly to falter.

Inconsideration.

You are to blame in faith Precipitation:

For you began this fond communication.

Couetouse,

You are knaues to vse such salutation:

Temeritie,

Why Brother we speke for your consolation.

Couetouse,

Speak what you wil, euen with you I can make:

Speak you in mirth, and in mirth I doe it take.

But by the mas and if you go about me to saint:

I wil make the better of all you the a Lout.

Precipitation.

So Sir, no, we came not hether you to molest:

B. iij,

Our

I nough is as good as a feast.

Our busines I tel you is very earnest,

Inconsideration,

By Gods ares true, if now we make not shift:

We are all foure like to haue a great list.

Temeritie.

If euer Couetouse were in daunger of punishment:

He standeth now at the point of banishment.

Couetouse.

Sancte Blaci, you make me much to muse:

Passion of me Sirs, why what newes?

Precipitation.

I think the day of Iudgement be now at hand:

For it was neuer thus since the wo:ldē did stand.

The wo:ldy man hath forsaken Couetouse cleue:

And vnto Contentation, and I nough he doth leue.

Couetouse.

What doth he? Benedicite is this true?

Inconsideration,

Pea saith, he is quite becommen a new.

More ouer with the heavenly man he is associate:

Where he studieth þ rules of godly life erly & late.

Couetouse.

Woby of me Precipitation, fetch me my gown:

My Cap, and my Chain, I wil to the Town.

Wary Sir, in dæd it is time to stir Coles:

I wil go nêr to fetch some of the out of their holes.

Temeritie.

Wasse maketh wasse Wrother Couetouse ye wot:

So loue so son colde, as that is mosse hot.

I wai rant you the wo:ldy man wil son be wery:

For they wil not suffer him once to be mery.

And verily he is inclined to be nought:

therfore think not that by the he wil long be taught

Couetouse.

Now by the masse, of one that should haue sapiēce,

I neuer heard none vtter such a foolish sentence.

I knowe you not that when so euer a Sinner doth repent:

That God forgiueth him his wickednes incontinent.

Inconsideration

Inough is as good as a feast

Inconsideratoin.

True in deed as heer tofoze hath been sãn:

Many haue been made heauenly that woefully haue been.

Precipitation,

Her is your Colur, your Chain and your Cap:

Couetouse.

Body of me, but for shame thou shouldst beare me a rap,

Whorson that, the Deuil in Helt hee choke:

What meanest thou foolish knave to bring my Cloke.

Tementie,

Why my brother is blinde, I holde you a Crown:

Body of me he knoweth not a Cloke from a Colur.

Inconsideration.

Tush maisters he was stirring in the morning betime:

At foure of the Clock in a Seller he was saying of Prime.

Precipitation.

I blame him not though betimes he stir:

For he is made Ale cunner in our Parish this yee.

His paines is so great in tastig of drink:

That many times his eyes into his hed do sink.

And then he looketh pretily as narrow as a Crowe:

I tel you he can scarce read the letters of his Crossowe.

Couetouse.

Body of me, you are knaues all thre:

Take Colur, Chain, Cap and all for me.

I wil be euẽ with you all I swere by Gods mother:

Chuse you, shift how you can one for an other.

Be going

I warrant you I shalbe able to shift for my self:

out

Or els you may say I were a foolish elf.

Tementie.

Holde him.

Why brother, you said you would all things wel take:

Couetouse.

Pea but I would not haue you your soul me to make. Come

for you knowe wel inough that of you all thre: in again

I am worthy the gouernour and Ruler to be.

Couetouse (saith the wise man) is the root of all euil:

Therefore Couetouse is the chiefeest that cometh from y denil.

But this is that knaue I mene Precipitation:

But

Inough is as good as a feast.

But I wil be euen with him I swere by the Passion.

Precipitation.

Cum in.

I am sozry by my trueth that you are so soze offended:

What Sir, if a fault be made it shalbe amended.

Couetouse.

Pay saith I am an Ale cunner, or some drunken fool:

I am no better but your courage I wil cole.

He fighteth

What witlesse knaue to, Inconsideration,

with them

He was beginner of this disputation.

bothe with

But it is no matter once or Christmas day:

his Daggar.

I wil be euen with you, be as be may.

Inconsideration.

Lay holde on him

What two? shipful M. Couetouse are you angry with me?

I am sozry for it man, what can I moze be?

Hang me bp by the neck like a strong theef:

If euer I speak any word that shall put you to grief.

Couetouse.

I would doe for you Sirs, for I loue you all thre,

May then I loke that as I am you should accept me

Temeritie.

By my troth Brother, I dare say none of vs all:

But that to doe as you bid vs, redy finde you shall.

Couetouse.

May then on god feloship let vs like friends agrée:

All.

Why aboue all things that desire we,

Couetouse.

Will you help then to make me gay?

Temeritie

As you wil with it, so we wil you aray.

Couetouse.

Will you concent to shoue vnto me reuerence?

Precipitation.

Pea, at all times we wil shoue to you our obedience

Couetouse.

Will you take me for your maister and hed?

Inconsideration.

Pea may Sir, for so it standeth vs in need,

Couetouse

Enough is as good as a feast.

Couetouse.

And doe you say as you think in very deed?

Temeritie.

Yea, that shall you proue in all time of need.

Couetouse.

First to help on my gowne some paines doe you take
And then I wil see what curtisie you can make.

Inconsideration.

It is trim indeed, by the masse in that Gowne:
Ye thinks you be woorthy to be Mayoz of a town.

Couetouse.

Say you so: then how like you this countenaunce?

Precipitation.

Very comely and like a person of great gouernance

Couetouse.

When all is wel, come, come doe your dutie:

All three.

O woorthy Prince Couetouse we humbly salute ye.

Couetouse.

Nobody of me, that same wil marre all:

With in cōpany I come if Couetouse you doe me call

Temeritie.

Therefore it is best for vs all to chaunge our names:

Precipitation.

O els peraduenture we shall come to shames.

Couetouse.

Wel, holde your peace, then let me alone:

And I wil deuise names for you euery one (study

Sira, nay you gape at me:

Temeritie.

What shall my name be?

Couetouse.

You wil haue it or I haue it, wil ye?

Sira, thy name shalbe.

(study.

Precipitation.

What I pray you?

Couetouse.

A shame take thee unmannarly Loue:

C.

Thou

Enough is as good as a feast

Thou comest so hastily thou hast put me out.

Pay, that maid looks on me: Study

Come hether Inconsideratiō, I haue a name for thos
Inconsideration.

Haue you Sir? I pray you what shall it be?

Couetouse.

Pay by the masse, it is gone again:

Inconsideration.

And I would knowe it I tel you very fair.

Couetouse.

Pea, but you must tary til I haue it:

Tementie,

I tel you my Brother hath a braue wit.

Couetouse.

A shame take the I haue them now all thyx: (speak to Incō-
Cōe hether brother I wil tel you what your nāe shalbe. side-

You knowe y men now a dayes to reason doo trust: ration

Wherfore Reason, your self frō hence forth name you must.

Tementie, I knowe wel thy qualitie:

Thou art heady, thou shalt be called Agilitie.

I study a name for Precipitation if it may hit:

Let me se, by my trueth, y shalt be called Redy wit.

Precipitation.

An excellent name in dēd, for I am redy & quick with a pen:

For before I se one I can condemne ten.

I passe not for any mans matters or cause:

money and wit shall gouern the Lawes.

Couetouse.

Wel maisters I haue chosen names for eche one of you:

But mine owne name I knowe not I make God a bow.

How if I call my name Wit or Policy?

Tementie.

Wary Sir, that agreeth to your nature exceedingly.

Couetouse.

Trueth, for what shall the worldly man do with you thyx?

Except to maintain you, he take in me.

Little worth is Reason, redy wit and Agillitie:

Except to maintain them there be a Policy.

Sirs

Inough is as good as a feast.

Sirs you tel me the woꝛldly man is conuerted:

Precipitation.

Pea faith that foꝛ euer from vs he is departed.

Couetouse.

Foꝛ euer (quoth he) ha, ha, ha, no, no I warrāt thæ I

What this gær meaneth ful wel I do espye.

Thus he purposeth to go bothe to heauen and to hel:

And seth newes from thence to the people to tel.

He wil be a Prophet that was wunt to be a deuil:

Temeritie.

But his prophery I think wil proue but euil.

Inconsideration.

Wel no moꝛe woꝛds, inough is as good as a feast:

They say it is perelouse with edge toles to lest.

Couetouse.

Now Sirs I wil tel you, this is all my drift,

To get the woꝛldly man hether by some shift.

Temeritie thou shalt with him thy self acquaint:

And what thou canst do, to him swyth ȳ shalt paint

Virtue is made an errour by Temeritie:

Foꝛ stoutly he standeth against the veritie.

Foꝛ Temeritie learned men do say:

Is a qualitie to do all things without delay.

So that if thou maist get into his habitation:

He wil son be mery of inough and contentation.

Then with him shall woꝛk Precipitation:

Who is of this propertie and inclination.

To se and to do all with out forecast:

Not thinking of things to come oꝛ of things past.

Wherefoꝛe after that Temeritie doth once enter:

Thou shalt put thy seruice in aduenter.

When Inconsideration shall get into his minde

Who is a qualitie much of the same kinde.

He traieeth neither the time, person noꝛ place:

Neither (as they say) the taile noꝛ the the face.

Thus if you thæ within him once be placed:

You shall se ȳ Inough of him shall son be disgraced

Under the name of Policy to enter I do not doubt:

C.ij.

And

Inough is as good as a feast.

And I bazing entred Inough shalbe cast out.
For wher Couetouse in any place doth remain:
There content with inough cannot abide certain.
So that he shall run hedling into the pit:
Doing all things hedling without modestie or wit.
Lo, heer to you my minde I haue disclosed:
All haue I said that I haue now purposed.

Temeritie.

By the faith of my body it is woorthly deuised:

Couetouse.

In all the haste go thou and be thou disguised.
Marry now there cometh an other thing to my remembrance
Are none of you acquainted with ghostly Ignorance?

Inconsideration.

What he pardy: he is my ghostly ffather:

Couetouse.

I would speak with him so much the rather.
For diuers causes that I doe consider:
My brother and thou shall departe hence together.
Lok you make you trim as fast as you can:
And then in haste seek to speak with the wooldy man.
Inconsideration to ghostly Ignorance, thou shalt resorte:
And this message from me to him thou shalt reposte.
First that he name him self deuotion:
And we will help him to dignitie and promotion.
Charge him not to be out of the way:
For we purpose to send for him this present day.

Temeritie.

For asmuch as you put your trust & confidence in me:
What I can doe for you, or it be long you shall see.

Inconsideration.

Where to finde ghostly Ignorance I am sure:
Seldome or neuer at home at his owne cure.

Precipitation.

So, the Sermons that ghostly ignorance hath made:
Hath almoste brought all þe Parishes in England out of trade
Couetouse.

Well, hyc you a pace, that you were gone:

Precipitation

Enough is as good as a feast.

Precipitation and I wil tarpe her a lone.

Temeritie.

Fare wel Couetouse til we meet again:

Inconsideration,

That shall not be long if our purpose we obtain.

Couetouse.

Pay hear you? God be with you, wil you begone?

Body of me you are no better then knaues euery one.

Fare wel Couetouse: nay fare wel god Hob: Be going out

You haue euen asmuch manners as hath a Dog. Come in

Blain Couetouse: this is according to promise is it not?

Wel what I intend to do for it, I wot what I wot.

Temeritie,

I cry you mercy right worshipful Maister couetise,

Possse prudent, politick, sapient and wise.

Inconsideration,

Pardon vs by my trueth, it was but for gotten:

Couetouse.

Pay I take it euen thus, soon ripe soon rotten.

I am no body with you, but by him I swere:

I took the greatest stroke amongst you to bere.

Temeritie,

Enough is as good as a feast, we are warned I troine

From hence forth our duties I warrant ye we wil shewe,

We take our leaue of you noble prince Couetise:

The King, Emperour, yea the God of all vice.

Inconsideration.

Oh worthy visage, and body wel compact:

Oh goodly man in wit, work and fact.

The simple creatures do shewe to you obedience:

Being minded to departe vnder your patience.

Couetouse,

Yea mary, this is some what like the matter:

Precipitation,

Crafty knaues, how they can a sole flatter.

Couetouse.

Exeunt Ambo

Fare ye wel bothe, giue me your hands one after an other:

I loue ye as dierly as the Childzen of my mother,

C. ii.

How

Inough is as good as a feast.

How saist thou Precipitation? how likest thou this matter?

Precipitation.

By my trueth I wil tel the trueth, yea and not flatter,

I perceiue wel inough what hæz in you dw inene:

You wil not leaue til you haue marred him clene.

Not onely riches singuler and priuate:

But also publike weales you wil spolpate.

For I perceiue by your former monition:

That throughe your Ignorance you wil destroy deuotion.

I meane true faith, in Gods loue and hope:

And cause him in clær Sun shine, for light to grope.

Couetouse,

Thou thinkest as trueth is in very deed:

I intend no lesse if my deuce may likely speed.

Where wil I begin and if errour once rage in religion:

I warrant the in publike wele wil soon be deuision.

Precipitation

Tell, what you intend to me dooth not appertain:

My nature is to rage where haste dooth reign.

And what causeth haste? but onely Temeritie:

What maketh soles hardy with Securitie.

Precipitation forth dooth this worldly man leade:

So that all his affaires be down rudely on hed.

When Inconsideration bothe night and day:

Shall prompt him forward nothing at all to wey.

Neither to consider his beginning:

Neither at the end what shall be the winning.

So that if all we do our proper nature and kinde:

We shall not regarde who shall the profit finde.

Couetouse,

Lupus est in fabula, no moze words.)

Precipitation.

I neuer fear any such kinde of burdes.

This is the worldly man I suppose indeed:

Enter the Vworldly man and Inough, let the world-

ly man stand a far of in a straunge attire.

Couetouse,

To work wisely with him I see we had need:

Worldly

Enough is as good as a feast.

Vworldly man.

I finde it true as the wise king Saloman dooth say,
It is better to haue a little with the fear of the Loꝝd
Then to haue much treasure and yet go astray,
I mene to decline from Gods holy woꝝd.

The prouerbe saith inough is as good as a feast,
He that hath inough and cannot be content:
In my iudgement is worse then a Beast,
For he wanteth a good conscience minde & intent.

Poorly arayed Inough.

The Chariot of Couetouse as Barnard dooth wꝛite,
On foure wheeles of vices is caried away:
And these be the foure vices that he dooth resite,
Contempt of God, forgetfulness of death eche day.
Faint courage, and vngentlenes he dooth say.
These be the wheeles that to aduersities cart dooth belong:
These haue perswasions to begile men many and strong.

The same Chariot hath two horses which dooth it draw,
The one named Raueny and the other nigardship:
Their Carter is Desire to haue, who alwaies dooth claw,
By fraude or guile one an other to nip,
This Carter hath two cordes to his Whip.

The one is Appetitite and felicitie for to get:
The other is called Dead and fear to forlet.

Vworldly man.

When this Chariot gose in the ground of mans minde,
He is not once able to think a good thought:
For Couetouse dooth the hart so much to lucre binde,
That he iudgeth all things to be vaine and nought,
Except some gain or profit therby be brought.

I my self am able to say it, for I doo it knowe:

To haue gotten money I studeyed to deceiue high and lowe
But thanks be to God the father of all might,
Which wil not the death of sinners as Scripture dooth say
It hath pleased him to open vnto me the true light,
Wherby I perceiue the right path from the bode way,
Therefore I am content my self for to say.

¶ It is

Inough is as good as a feast.

With Inough which bringeth me to quiet in body & minde:
Pea, and all other commodities there with I doe finde,

Inough.

Godlines is great riches if a man can be content,

When God hath sent him plenty and Inough:

Let vs praise him for our food and raiment,

And liue godly all our liues through,

For we must tread the paths of death so sharp and rough.

And then shall we be sure to cary as little away:

As we brought with vs thus Saint Paule doth say.

Couetouse.

Body of me he is meruelouse for gone:

We shall haue somewhat to doe with him anon.

Precipitation.

It was il luck that he came not alone.

I would that beggerly knaue in Hel were .

Couetouse.

Wel let me alone I wil go neer,

To cause him of his company to be we ry:

I haue doon as great acts thus this yee,

I am not to learne to reline in Illrans ffery.

I wil go to him and thou shalt wait vpon me,

Thou shalt hear what a tale to him I wil tel:

Precipitation.

If thou spead wel now I dare promise the,

The Deuil wil giue thee the Crown of hel.

Couetouse.

God spead you Sir, I pray you might I be so bolde,

As to haue a word or two with you in your eare:

Inough.

Pea, hardely my frænd say what you would.

Pour minde vnto me you may boldely declare.

Couetouse.

I pray you are you not acquainted with this gentleman:

I would fain speak with him a word or twain alone:

I beseech you help me to my request if you can,

For I haue haste on my way I must needs be gone.

Inough.

If you had required a greater thing of me,

I would

Enough is as good as a feast.

I would haue doon it for you I tel you certain:

Sir, one of ponder men which you doo see,

Would speak with you alone very faine.

Vworldly man.

I wil go to him and knowe his minde :

is it you that would speak with me my friend?

Couetouse.

Pea forsooth sir?

Vworldly man.

What say you to me?

Couetouse.

Oh Sir, oh good Sir, oh, oh, oh my hart wil bzeke:

Oh, oh, for so to God too I cannot speak.

VVeep

Vworldly man.

What is the matter? wherfore weep you thus?

Precipitation.

Vyeep

Pure loue canseth him, Sir I trow,

I am sure that he loues you at the hart.

Vworldly man.

I thank him truely it is vnderfuerd on my parte.

Gentle friend I pray you cease your lamentation:

Sure it is a straunge thing to see a man weep on this fashion.

Couetouse,

Let the Vice weep

I cannot chuse, oh, oh, I cannot chuse: & houle & make

Whow? I canot chuse if my life I shuld lose. great lamētatiō

To hear that I hear, oh wel it is no matter: to the Vworldly

Oh, oh, oh, I am not he that any man wil flatter. man,

Vworldly man.

To hear what you heer, why what hear you of me:

Precipitation.

Mary sir he heareth y wonderfully chaunged you be

VWorldly man.

I am so in deed, for that I giue God the glory:

And if you be my friend for my chaunge you are not soyp.

I trust I haue chosen all for the best:

For my former wickednes I hate and detest.

Couetouse.

Whow, nay I would to God that were the worst:

But I shall haue it wil, I think I am accord.

Ed.

VWorldly man.

Inough is as good as a feast

Vworldly man,

I iudge him not to be of a discrete minde:
That for the truch wil be angry with his frænd.
The talke of talkers tungs I do not much way:
Yet I pray you hartely tel me what they say.

Couetouse.

Couetouse, couetouse, euery man saith you be:
A shame take them all prating knaues for me.
I am of such a nature as no man is but I:
To hear my frænd il spoken of I had rather dye.
Pea wisse man, you are called euen so;
All the cuntrey of you speak bothe shame and wo.
He was want (saith one) to keep a good house:
but now (saith an other) there is no liuing so; a mouse

Vworldly man,

If this be the wurst, for their talke I do not care:
Let them say so til hardely and do not spare.
I trust I haue chosen with Mary the better parte:

Precipitation,

Oh yet good Sir, this græueth him to the hart.

Couetouse.

Pea God wot, it is none other, it is none other:
I loue you as wel as mine owne boyn;e bother.
Think you y it græueth me not to hear eche boy and Gille:
To say that the worldly man is become a Charle?

Vworldly man,

He had need to liue very circumspectly:
That would take vpon him to please all men directly
Beholde Inough. Go towards him.

Couetouse.

May hear you, this græueth me worst so God me saue: (pluck
They say you keep company w every beggerly knaue (him
Vworldly man. (back,

Whether I keep company they haue nought to do:
As near as I can into none but honest company I go,
See you, I pray you Inough.

Couetouse.

May but hear you, is Inough his name?

Vworldly man,

Pea

Inough is as good as afeast.

Pea in dæd, it is euen the very self same.

Couetouse,

Saint Dunstone, a man would not iudge it by his cote:
How truely I would not take him to be worth a grote.
Hark you, hark you, in faith knowe you not mee?

Vworldly man,

How truely that I wot of, I did you neuer see.

Precipitation,

That is manail in dæd the trueth soz to tel:
I dare say your father knew vs bothe very wel.

Couetouse,

Did you neuer hear him speak of one Policy?

Vworldly man,

Yes that I haue sure an hundred times verily.

Couetouse,

I am he verily and this your frënd Redy wit:
With whome to be acquainted soz you it is fit.

Precipitation,

Trueth in dæd as Seneca saith wittily:
The wise man and not the rich is void of misery.

Vworldly man,

Policy and redy wit: noli the trueth is so,
There is no man liuing that can spare you two.
I trust God worketh soz me happily in dæd:
To send me all such things wherof I haue need.
For without a redy wit, who can answere make?
Without a policy all commodities wil flake.

A redy wit wil soon gather and conceiue:
What he shall sozake and what he shall receiue.
Tenely now I remember a saying of Tully the deuine:
Where he doth bothe wisdom and learning define.
Learning maketh yung men sober (saith he)
And it causeth olde men of god comfort to be.
Policy is the riches and possession of the poore:
Pea, it garnisheth the rich with godly adoure.
So that there is no state calling o3 degre:
That may conueniently without you be,
Giue me your hands soz you are welcome hartely.

D. y.

I am

Inough is as good as a feast.

I am exceeding ioyful of your good company.

Inough, I beseech you bid my friends welcome hether:

For from henceforth we must diuel all together.

Inough.

Be not rash in taking of a friend Aristotle dooth say:

For when thou hast taken him, cast him not away.

Admit not thy friend either high or lowe:

Except his behauour to others thou dost knowe.

For look how before he hath serued his other friend:

Euen so wil he serue thee also in the end.

Worldly man.

Your parables truly I do not wel vnderstand:

Except you mene I shuld haue no friend, but you by me to stand

Inough.

Inough is as good as a feast, wel you wot:

More then inough: a man needeth not.

Whether it be lands, money, friends or store:

If he haue inough: what needeth he any more:

Couetouse.

I perceiue that against vs two you do grutch:

Can a man of policy and redy wit haue to much?

The noble king Salomon was rich & had wisdome great store

Yet he seased not dayly to pray to God for more.

Precipitation.

Get thee store of friends (saith Cicero) for it is deemed:

A true friend more then kinfolke is to be esteemed.

Inough.

It is an olde prouerbe and of an ancient time:

Which saith, it is not all Golde, that like Golde easily shine.

No more are all friends that friendship pretend:

As it approued with many in the end.

Worldly man.

Yea inough, but I am sure that this policy:

And this redy wit are my friends bereely.

Couetouse.

Are we? ye saith there of you may be sure:

We are they which your welth shall procure,

Inough is not inough without vs two:

For

Inough is as good as a feast.

For hauing not vs, what can inough doe?
Inough is maintained by wisdome and policy:
Which is contained of a redy wit naturally.

Precipitation.

Hauing a redy wit and of polycy the skill:
You need not to care for this inough except you will.
There is another inough which is inuisible:
Which inough, to want is impossible.
As for this Inough is inough I cannot deny:
But this inough serueth but even competently.
You haue no more now then doth your self serue:
So that your powr Weathern for all you may sterue
But inough that cometh by vs twain:
Is able your self and many other to sustain.

A worldly man.

Your words are euen as true as the Gospel:
As one named Reason of late to me did tel.
You may be more heavenly saith he hauing riches:
When if you had nothing the trueth to expresse.
¶ I finde his words true for whē almes I wold giue
I haue not wherewith the needy to releue.
Inough I haue for my self I cannot say nay:
But I would I had more to succour the needy alway

Inough.

These words proceed from a couetouse minde:
And from a worldly lust which doth you blinde.
Was not y^e powr widdow for her offering praised more
When all they y^e offered of their superfluitie & store.
The sacrifice of God as the prophet Dauid doth say
Is a broken hart and a good minde alway.

Couetouse.

He sayes wel by Lady, yea and like an honest man,
But yet Sir, riches to be good, wel proue I can.
For euery man is not called after one sorte:
But some are called to prophety, some to preach & exhort.
And he by that meanes Heauen ioyes to win:
But euery man knoweth not that way to walke in.
Wherefore euery man (as his vocation is) must walke:

Inough is as good as a feast.

I am sure that against this you wil not talke.

Inough.

The greatest bothers are not the best giuers:
Nor the earnest preachers are the best liuers.
As lucre increaseth riches and honoꝝ,
So couetouse enlargeth dayly more and more.
I knowe sōe in this realme which once were cōtent
With poꝛely inough which God to them had sent.
Wishing of a good conscience as they said verily:
That God would once again restore the veritie.
If it please the good Lord (said they) thy word to vs again send
And then truly our Couetouse liues we wil amend.
But since it hath pleased God, them to welth to restore:
They are ten times more Couetouse then they were before.
Pea hedling without all consideration:
They soꝝ Couetouse make some lawes in that nation.
Such bying and selling of Leases and benefices:
Such doubling of wares to extreme prices.
So shamefully Gods ministers they poule & chaue:
That not half inough to liue vpon they haue.
But it is an olde saying and a true certainly :
It wil not out of the flesh y is bred in y bone verily.
The worldly man wil needs be a worldly man still:
Wel chuse you I wil let you also do what you wil.
I cannot think but those that of me holde scoꝛne:
Wil be glad of me oꝝ euer the yeaꝝ be half woꝛne.

Exit

Vworldly man.

Mary fare wel: adien to the deuil:

Noby of me, he would make me his diuill.

Couetouse.

You may see what a trusty frænd he is:

Vworldly man.

A beggerly knaue I warrant you by the blisse.

And euen so he and they went about me to make:

Within a while I should haue gone to the hedge foꝝ a stake.

Precipitation.

I warrant you that you should haue proued shortly:

They would not haue left you one grose noꝝ penny.

I marvail

Inough is as good as a feast.

I maruall you would tary with them any time oꝝ season:
You are olde inough I trowe to be ruled by reason.

Vworldly man.

A shame take them all, I haue spent on them xx. peūd:
What I had of money and of mine owne good ground.
I am a shamed of my self so God me saue:

Because I haue solde almoste all that euer I haue.

My frends and companions when I go in the stræt:
So God help me, I am a shamed with them to meet.

Couetouse.

Passion of me it was time to looke about:

They would quite haue vndon you, oꝝ els without doubt.

But I trowe, I trowe, if you wil be ruled by me:

What I wil do for you, oꝝ ere it be long you shall see.

A thousand, thousand, thousand waies I can inuent:

To fetch in double asmuch as you haue spent.

Vworldly man.

Be ruled by you: yes heer I do you bothe embrace:

As mine owne minde to folowe all my lines space.

For I tel you plain I am wery of their Schole:

Precipitation.

It is time for you, els they would haue made you a fool.

Vworldly man.

I perceiued no lesse in dad by the talke of Reason:

But so it should haue come to passe in season.

Couetouse.

And do you my brother Reason perfittly knowe?

Vworldly man.

Yea, and with him one called Agilitie I trowe.

Reason came to me, and mihi flectere mentem he said:

Sola solet ratio dux fida sophorn est it cannot be denied.

To nature and Reason he doth open iniury,

Which of other men counsel doth seek:

God hath guen men Reason and their wits Policy,

To soylake that is il, and to take that he doth like.

Precipitation.

And beleue you not these woꝝds to be very true:

Vworldly man.

Enough is as good as a feast.

Yea, and I haue thought on them xx. times since I tel you.
Whither me thinks if I had money and treasure again:
In faith I would be a lively lad I tel you plain.
Heauenly man (quoth he) let them be heauenly for me:
The best heauen is me thinks is rich for to be.

Couetouse,

In faith it shall cost me and my friends a fall,
But you shalbe twice as rich as you were before:
We wil doe it to spite them euen with all,
Though we doe hundreds wrong therfore.

I haue set some aloft in a high place,
Which had rather dye I dare wel say:
Then one inch of their state should fall or abace,
But rather to clime by higher if they may.

Whow, of this world I rule the whole state,
Yea faith I gouern all lawes, rites and orders:
I, at my pleasure raise war, strife and debate,
And again I make peace in all Costes and borders

Pay, yet a much more matuall then that,
Beholde, see you this little pretty hand:
This is an Arme of Steele for it ouertholoweth flat,
The strongest walles and towers in a whole land.

Power I haue lawes to alter and make,
And all lawes made are guided by me:
All that is down, is down wholly for my sake,
What strength I haue by this you may see.

Moreouer I haue in this little hand,
The harts of all men & women vpon Earth:
I rule them bothe by Sea and by land,
Plenty I make and I make also dearth.

Whow, it is wonderful that is don by policy,
While you liue take heed strue not aginst policy:
The best of them all are glad of Policy,
Yea in Westminster hall they vse much policy.

Vvordly wan.

Prudentia noscet omnia, saith the noble man Tully
Policy knoweth all things bothe good and ill truly.
Wh Policy, what ment I from reason & the to stray?

Peuer

Enough is as good as a feast.

Neuer will I forsake you nor yours after this day.
Oh help me Policy, help me to some money:
Whose taste I loue better then the taste of hony.

Precipitation.

With worthy policy you haue entertained:
Now none of his instruments must be disdained.

V worldly man.

Disdained? no faith let him teache me what he wil:
And I wil doe it, if it were mine owne father to kil.

Couetouse.

Say you so: by the masse giue me your hand:

Come go with me, let vs no longer idle stand. go out al.iii,
Enter Heauenly man. together and

Oh how hard a thing and difficult it is, make you re
For them that in their riches doe trust: dy straight

To enter into the kingdome of Heauen or blis, waies.

The words of our Sauour to be true graunt we must,
it is as easy for a Cammel through an Aedles eye to thurst:

As for him that on riches hath fixed his minde:

The way to eternall saluation to finde.

Exemple heereof you see with your eyes,

Of the worldly man giuen to vaine pleasure:

He promised you heard, from sin to arise.

And said he would not loue neither money nor treasure.

But as he ought to loue it, that is in a due measure.

But beholde how quickly his promise he hath broke:

Wherby he kindleth Gods wrath against him to smoke.

For now hath he entertained to him Temeritie

Precipitation and heady Inconsideration;

These cause him to trovk all things heuely,

And couet to be had in reputation.

When couetouse disguiseth him self on such a fashion.

What as Seneca saith, he doth good to no man:

But hurt, & moste to him self as time shall proue when. Exit

Tenant.

Enter an olde man

Alas, alas, to whome should I make my money? Tenant and
For euer and a day chann quite vndon. speak Cote-

My Lord is so couetouse as the deuil of hel: folde speech

16.

Except

Inough is as good as a feast

Except chil giue him such a shameful rent.
As cham not able, away ich must incontinent.
Chau dwell there this yir and therty yær:
Pca these bozty, ich may tel you wel nax
And ich neuer paid aboue yærly viue pound:
And by our Lady, that to be inough chau bound.
Wel, now I must giue him euen as much more:
Or els ich must void the next quarter or be boze.
Oh masters, is not this euen a lamentable dthing?
Do yæ how Londo:ds their po: tenants dw wyng.
And they are not so couetouse to ask nother, ich beleue:
But a yote of boles are as ready to giue.
And esppecially Straungers, ye a shameful yote:
Are placed now in England and that in euery yote.
That we, our wiues and Childzen, no houses can get:
Wherin we may liue, such pyce on them is set.
Chad thought a while ago my Londo:rd would not haue don
For he said he would be a heauenly man I wus. (thus
But soule, the Deuil is as heauenly as he:
Wh:æ times wurfe then he was be boze as bat as I can yæ.

Enter poorly Seruant.

Wody of me, this would make a man to swere:
A shame take them mary, that euer they came there.
Pay by gille I thought he would not be heauenly long:
For that to his nature were clene contrary and wrong.
Ponder are such a sozte of Kuterkins liuely and ioly:
That all that can be gotten is little inough for their belly.
Soule we wo:k, we labour, and that night and day:
Yet can we scant haue meat and drink the trueth to say.
And that which we haue, is il inough for Dogges:
And we are serued with all, like a many of Dogges.

Tenant.

What seruant? I pray thæ what newes with thee?

Seruant.

By my trueth Father Tenant euen as you sè.
Kept like no mans seruant, but rather like a slaue:
That I am wery of my life I tel you to God me saue.
My maister taketh on like the Deuil of hel:

E here

Inough is as good as a feast.

There was neuer one so hasty, cruel and fel.
But so couetouse Lord, Lord you wil not belaeue:
I think all his minde and study to bybery he doth giue.

Enter Hireling.

Now a pestilence take him, vile cankerd Churle:
He is neither god to man, women, boy nor girl.
Is this the heavenly man? a shame take him els:
Body of me, in all wickednes he now excelles.
And if a thing come in his hed be it good or ill:
Without all wit or reason, do it he wil.
But so couetouse, Lord I think if he might chuse:
The dropping of his nose he would not lose.
Euery week truely, nay then euery day:
He must haue accout how many Egges his hens lay
Why? there was neuer sen such a miser as he:
What the plague cut the throte of him for me,
I haue wrought for him this half yer by the week:
And now my work is don: my money is to seek.
If I and all mine should starue for money:
Of him I dare say I should not get one penny.
A shame take him, how wel the Scripture of him is waio:
Which saith slay not til the Hireling thou hast paid.

Tenant.

I se wel that I complain not of him alone:
But others as wel as I, haue good cause to mone.
Wel Seruant, weeping wil not help this gar:
But God wil plague him for it, I do not fear.

Seruant

I tolde you Hireling how you should be serued:

Hireling.

What Seruant, thou lokest as though thou were starued.

Tenant.

He looketh as lustely, freshly and as wel:
As all the Seruants that with his maister do dwel.

Hireling.

His maister? why? he is no better then a thaf:
For so that he may haue it, he cares not who suffer grief,

Tenant.

C.ij.

Pay

Inough is as good as a feast.

May by the masse that woꝝds is but so true:
So that his riches encrease he careth not to rue.

Seruant,

I knowe the occasion of all this gear:
But I would not for twenty pound it should come to his eare
He saith, that he wil neuer leaue his ertoꝝsion:
Til of riches he haue gotten an innumerable poꝝsion.
He wil builde, plant, set, and soꝝue:
Til such a fame of him abꝝode there growe,
That there is none like to him in all the Countrey:
And so by that meanes he shall come to authoꝝitie.

Hireling.

But lightly those that come to authoꝝitie after that rate:
Do end their liues in some miserable and vnhappꝝ state.

Tenant

thou soꝝle (saith Chꝝist) this night wil I fetch thy soule fro thæ:
And then who shall haue the things that thine be:
Wel, let him alone, I hope all wil pꝝoue foꝝ the best:
Euen as he leadeth his life so shall he finde rest.

Seruant.

Peace, peace foꝝ Gods sake, look where the Steward comes:
Body of me Sirs, which way shall I run? run out

Enter Couetouse.

God spæd you, what mean you: would you speak with me?

Tenant.

Yea Sir, euen to desire your woꝝship my bzænd voꝝ to foꝝ be.
Ich haue a certain petition to your maiship to moue:
And ich desire you to be my bzænd in it voꝝ Gods wille.

Couetouse,

What is the matter: let me knowe it at once:
I haue somwhat els to do then hear to tread the stones.

Tenant.

By my trueth Sir I besæch you voꝝ me to speak a good woꝝd:
To your god maister and my Londloꝝd:
Ich haue dwelt in his house this voꝝty yæres alm offe,
And therupon chaue bestowed much money and cost.
And now ich hear say ich must double my rent:
Do els void out of it and that incontinent.
I besæch you voꝝ Gods sake on me take some pittꝝ and bone:

Inough is as good as afeast.

If I be put out for euer I cham vndown.

Oh good Sir, I knowe that you may do much:

Couetouse.

By my trueth I can do nothing here in:

And so God help me I esteeme no such matters worth a pin.

Her Lady Sir you haue had it a fair season:

And y^e a man should make what he can of his owne it is reaso

I warrant you, therbe inow that that rent wil giue:

Tenant.

But they shall neuer thriue on it then I beleue.

Ich knowe what he may do with the house and ground:

He may chaunce to binde rent inough of viue pound.

Couetouse.

Wel, care not you for that, if you be a wise man:

You were best to get one better chepe where you can

For I knowe that so much for it, haue he may:

Pea, if it stood empty euen this present day.

Tenant.

Wel Sir, yet me thinks there should be a conscience

I think God hateth such couetouse, sir by your patience.

Couetouse.

Thou art a foolish fellowe, here of to me to complain:

For I meele with no such matters I tel you plain.

Hirling.

make much

God gentlemā, God saue your life I pray to our lord: curtesy

May I be so bolde to speak with you (gentleman) one word:

Couetouse.

Whether the Deuil wilt thou: into mouth me think.

For Gods ames, how he smelles all of drink.

Hirling.

May by my trueth Sir, I drink none other drink to day:

But a little flæt milk mingled with whay.

For so God help me if for drink or meat I should dye:

I haue not one farthing, any ther with to bye.

And by my trueth Sir, this is my sute at this time:

I serued your maister in making Brick and lime.

Walse a pæer together not missing one day:

And by my trueth all my wages is yet for to pay.

And if it please you here in to shoue me some pleasure:

C.ij.

The

Enough is as good as a feast.

The same to my power with like I wil measure.

Couetouse,

Body of me, what a beggerly knaue is heear?

Why, canst thou not forbere thy money one yær?

Hireling.

So by my trueth Sir, for I haue no lands:

For nothing to liue vpon, but onely my hands.

I beseech you be good to me.

Couetouse.

Why: I meddle not with such things y dost knowe

Hireling.

Yes Sir, you are maister Steward I trowe.

Couetouse.

So saith I am but maister receiuer:

I take in all, but by gisse I am no payer.

Hireling.

Your maister hath a great sort of receiuers in deed:

But not one to pay the Hireling his true mæd.

All braue Vvorldly man.

What woꝛthy policy? What make you heer to day?

Couetouse.

About your affaires I haue busines this way.

And beholde Sir as I traueled the Street:

With these two fellows I chaunced for to mæt.

Who tolde me that they had an earnest sute to you

One for his house that he dwelleth in now.

Wherin (he saith) you go about to do him much wrong:

For he saith that he hath dwelt in it very long.

The other said, you owe him a pæce of money:

he wrought with you half a yær & had neuer a peny

And thus they took on with me befoꝛe you did come:

And now haue I shewed you the whole circumstance & some

Vvorldly man.

Many hang them Willains haue I nought to do:

But to stand and reason matters with them two?

Hear you tenæt, in few woꝛds you knowe my minde

Accoꝛding as I haue tolde you, so you shall me finde.

Other pꝛouide money your lease to reue:

Or els you shall out incontinent this be true.

Tenant

In ough is as good as a feast.

Tenant.

O Lord, me thinks this is to much extremitie:

Alas vpon mine age take you some pittye.

Cham elde & haue many Children and much charge:

I trust lord, I shall binde you better at large.

Vworldly man.

I cannot tel what I should do moze belæue me:

Many Landloztes would not do as I do by thee.

For I am content for money y^e shouldst haue it before an other :

I can do no moze for thee if thou wert my brother.

Couctouse.

Thou must be answerd father, there is no remedy:

By Saint Anne me think he speaketh very resonably.

Tenant.

This resonable speaking cometh fro an vnreasonable minde:

Who be to him that to such inconueniences shall a man binde.

Hireling.

If it please you Sir, help me to my money if you may:

Vworldly man.

So by my faith Sir you get it not to day.

You shall tary my leasure, I wil pay you when I see cause:

Hireling.

You are happy Sir, in your hands you haue the lawes.

But by gisse if I had any thing that would do you pleasure:

You should haue it when you would and not tary my leasure

Wel I belæue verely that the prayers of the po^r & his cry:

Shall ascend into the eares of the Lord God on hie

And he wil plague all those that righteousnes withstand:

And as the prophet saith root their posteritie out of y^e land.

Tenant.

Wel Hireling, let vs departe this place:

It preuaileth not vs of him to craue any grace.

Hireling.

No moze shall it preuail him the Scripture saith in deed:

Do ask mercy of the Lord when he standeth in need. Exeunt

Vworldly man.

Ha, ha, ha, I must laugh, so God me saue:

Lo see what a sort of suter's now a dayes we haue.

Couctouse.

Enough is as good as a feast.

I warrant you if you wil be ruled by Reason and policy:
You shall haue all the worlde to sue to you shortly.

Worldly man,

A common saying the for saareth the better and not y worse:
When that the good wife doth him ban and curse.
So what care I though to curse me the people do not cease:
As long as by them my riches doth increace.
Oh policy, how glorious my buildings do shine:
No gentlemans in this contrey like vnto mine.
Sira what shall I do: I must make my barnes more great:
For I haue not rowme enough to lay in my kye and whete.

Couetouse,

Set men a worke with it as soon as ye can:
If you lack rowme, make more you may than.

Vworldly man,

By gisse I wil, they shall in hand to more row:
I thank you policy I need nothing to borrow.
Sirra, the little tenement that by my house doth stand:
I would I could get that to, euen out of hand.
I want a little buttrey to lay in my dyink:
And that would serue the turn handsomly I think.
And to say the trueth it is not meet that such a begger as he:
Should dwel so nêr vnder the nose of me.

Couetouse,

Who the Deuil put that into your minde:

Vworldly man,

Mary euen that did reason my trusty frënd.

Couetouse,

I haue ben about it my self all this weeke:
Kedy wit all the Lawes for to delay dooth seke.
We wil haue it I warrant you by hook or by crook:
Lush I warrant you for such od ends dayly we loke.

Prophet without,

O thou Earth, Earth, earth, hear the word of the Lord:
Knowe thy self to be no better then Clay or dust:

Let the Vworldly man looke suddenly about him,
Se that thy life to Gods trueth dwalwaies accorde:
For from earth thou cannest and to earth thou must.

Couetouse,

What

Enough is as good as a feast.

What is the matter: why what aile ye: why look you so about
V Worldly man.

I heard a terrible noise, surely without doubt.

Which pronounced the words of the Prophet Jeremy:
Saying Earth, Earth, turn thee speedily.

Couetouse.

Why, and are you afraid, and amazed at that:

I see wel you haue a hart like a Gual

Prophet.

That Seruant that diligently doth fulfil,
And watcheth at all times for the coming of his maister:
And both in the mean season apply his wil,
Of his masters goods, there be no spoile nor waster.
That seruant shalbe sure to be a Master.

Of Gods blessings and ioyes euerlasting:

Where as is all consolation and nothing wanting.

But that seruant that liueth idely without care,

And looketh not diligently vpon his Office:

His maister shall come suddenly or he be aware,

And it all minister to him according to iustice.

The portion of Spocrites shalbe his.

Into utter darknes cast him out wil he:

Where as weeping and gnashing of teeth shalbe. Exit.

Couetouse.

Oh Sir, may Gods blessing on his hart:

Ful honestly he teacheth you Sir, their parte.

Vworldly man.

These be the words of the holy Scripture:

Declar ing the difference betwixt iust and vnpure

God Lord I wold know what these words do meane

Couetouse

Your Chaplain can tel you, for he is very wel lea.

Vworldly man.

I pray you policy, call him to me hether:

But look that you come again both together.

Couetouse.

Yes that we wil I warrant, you had not to feare :

We wil be heer again or a Horse can lick his eare.

Vworldly man.

¶.

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Inough is as good as a feast

By my trueth me thinks I begin to wax sick:
In sending away my counsellor, I was somewhat to quick.
Well, I wil sit me down and say to sleep her:
Wil they into this place again doe apper. Oh my hed.

Enter Gods plague and stand behinde him a while
It is euen I that vpon thee doth blowe, before he
Filling thee with plagues and sundry disease: speak.
What I am, indeed I wil learne thee to knowe,
For I am not afraid thee to displease.

Thou shalt departe from thy house and land,
Thy wife and Children beggers thou shalt leaue:
Thy life thou shalt lose euen out of hand,
And after death thy iust rewarde receiue.

Thy il gotten goods shall not thee deliuer.
Thyne costly buildings shall nothing preuail,
Thy odours, thy sweet smelles and thou shalt perish together,
Thy rings, thy bracelets, and Golde chaines shall fall.

Strangers and those whome thou didst neuer knowe,
Shall possesse that, whiche by fraud thou hast got:
Thy seed from of thy ground God wil ouerthrowe,
Because at his Prophets preaching thou amendest not.

Thou sleepest in death as the Prophet David doth say,
Out of which sleep when thou shalt awake:
Thou shalt perceiue thou must needs away,
And that on thee God wil no mercy take.

I am the plague of God properly called,
Which cometh on the wicked subainly:
I go through all townes and Citties strongly walled,
Striking to death and that without all mercy.

Here thou wicked couetouse person I doe strike,
Which once on the plowe hadst taken holde:
But willingly again thou rankest in the Dike:
Wherefore thy plague shalbe doubled seuen folds. Go out and

Couetouse, stand at the door
Come Sir Nicolas, come sir Nicolas, come Sir Nicolas come
Ignorance.

Cham faint by gisse, would ich had a little more bunt.

Couetouse,
A pestilence take thee, haste thou not inough yet?

Ignorance

Enough is as good as a feast.

Ignorance.

No, I can drinke a Galon and eat neuer a bit.

Couetouse.

Come in þe knaues name you must expound a matter

Ignorance.

I can expound god ale from fair water.

Couetouse.

With selow thou must expound a peece of Scripture

Ignorance.

I can do it as wel as any Bishop I am sure.

I haue spouted with the Geneuians xx. on a rowe:

Couetouse.

And thou wert to god for them all I trove.

Ignorance

Was I? yea saith that I was you shall vnder stand

With a peece of Lattin I set them all one by land.

Couetouse.

And I pray the hartely what was it? let me hear:

Ignorance.

Thou shalt if þu wilt promise to giue me a pot of beer

Magistrorum clericium in kepe miorum

Totus perus altus yongus et oldus

Multus knauoribus et quoque fasorum

Pickpursus omnius argentus shauus & polus.

Let me see what they are all able to say to this.

Couetouse.

For out of deat a woorthy peece of learning it is.

Ignorance.

A man may as much edyfying out of my lattin take:

As ye may out of expoficions þe many ministers make

Couetouse.

Euē as thou saist, in faith much of a kinde:

For they place the scriptures as fethers in þe winde.

Deace body of me, our maister is a slarp:

Ignorance.

Sparry it was tyme indeed for vs silence to keep.

V. worldly man.

Oh I would if I could, but now it is to late:

Hold thy peace I pray the and do me no more rafe.

I y.

Couetouse

Inough is as good as a feast.

Couetouse.

To whome speak you to Sir: to him or to me?

Vworldly man.

There is no remedy now man, & that thou dost see.

Ignorance.

Passion of me Sir, he dreameth me think:

Vworldly man.

Is there no remedy, but to hel I must needs lye:

Couetouse.

For my life Deuotion he is haunted with the spere:

Ignorance.

May it is some worse thing truly I feare.

Couetouse.

I holde a Crown he is not very wel:

Ignorance.

So me thinks for he dreameth of going to hel.

Couetouse.

We will wake him out of that troublefome sleep:

Ignorance.

God Lord seest thou not? beholde how he doth weep

Couetouse.

How do you good maister? is he a sleep or a wake?

Vworldly man.

Oh good Lord, how my hart doth ake.

Oh sick, sick, neuer so sick in my life before:

God Lord, policy I think I shall neuer go hōe more.

Ignorance.

Mary God forbid, why where is your grace?

Vworldly man.

All the partes of my body wanteth relief.

Oh Deuotion, I haue such paines in my head:

That truly, truly, I wish my self euen dead.

Couetouse.

We thought you dreamed, for to your self you did talk

Vworldly man.

In deed Sir, I dreamed I had a great journey to walke.

Oh what great paines and torments I thought my self in:

Lying in fire which to burn did neuer lin.

And me thought before me the plague of God did stand:

Rede

Enough is as good as a feast.

Ready to strike me with a sword in his hand.
And euer I asked him what was the cause:
He answered that I was a transgressor of Gods Lawes.
But Lord how sick I am, and how terrible is my pain:
No place in my body, but sickness therein doth reigne.
I like not these foolish dreames, policy my friend:

Couetouse,

Trust a straw, upon them neuer set your minde.
He that to dreames giueth any confidence or trust:
Without doubt very vniquietly liue he must.

Vworldly man.

Oh sick, sick, sick, oh my head, oh my back:

Couetouse,

What would you haue Sir? tel vs what you lack.

Ignorance.

Is it not best that I call hether a Physicion?
That he may of your sickness declare y^e disposition.

Vworldly man.

Oh yea, yea, doe so god deuotion, I pray thee deuotion
Gods blessing on thy hart, so: thy witty motion.
Depart I pray thee with as much haste as may be:

Ignorance.

It shall not be long or he be heer, you shall see.

Exit.

Vworldly man.

Oh policy sick, neuer so sick, oh holde my head:

Oh sir, what shall come of all my goods when I am dead?

Couetouse.

Dead? body of me, doe you rocken to dye this y^eer?
Holde your peace I warrant you, ye need not to feare
No, see you not how the worldly man sheweth his kinde?
As sick as he is, on his goods is all his minde.

Vworldly man.

Oh policy if I might not dye, what a felow wold I be
In all this contrey should benone like vnto me.
Sir, what a goodly Turret haue I made in my hall?
But yet my banqueting house please me best of all.
Oh, oh, alas what a pang is this at my hart?

Couetouse.

Body of me Aqua vitæ, Vinagre, needs help he wil departe.

Sam

Inough is as good as a feast.

Saint Vncumber be with vs, and the blessing of S. Anthony:
Help, help our Lady of Wallingham and all her holy cōpany

Enter Ignorance.

Why? how now? what is the matter? how doth he Policy?

Couetouse.

Body of me help, he is gone els and that verily

Ignorance.

Stand away foolish knave and let maister Phisicion come:

Couetouse.

Maister Flebitchen, should I say, P. Phisicion, I pray you look

Phisicion.

(in his hum

By your leave my maisters, me thinks it is no time to iest:

Stand back I pray you, and do not me molest.

Passion of me maisters, count you this a play?

One of you quickly bring me hether a key.

Some drink, Aqua vitæ, if it may be got:

With speed let vs haue some drink that is hot.

Couetouse.

Say, I tolde you before he was past remedy.

Phisicion.

So there is life in him, yet I see verily.

Run I pray you and fetch such things as we lack:

Some drink and a pillow to lay at his back.

Ignorance.

Here is drink and all things redy at hand:

Phisicion.

Giue me rowme I pray you, out of my light stand.

Couetouse.

Jesu mercy, lo how busy maister Phisicion is:

Here you Sir: is it not best you look on his pis.

Phisicion

God felow be content, I pray the hartely:

Thou art disposed to iest me think verily.

Couetouse.

God felow: goodman whoball, I wil make you chaunge your

Before that so: your labour you get the value of a grote. (note

Phisicion.

What howe two: I say, in Gods name I say:

Look up for the loue of God, do not like a beast decay.

Two: I say

Inough is as good as a feast.

Vworldly man.

Who is there? what art thou that callest me?

Couetouse.

Maye Sir, maister Flebithen, Phisicion is come & it was he
Vworldly man.

Oh sirs, sirs, I fear me all this labour is in vaine:

You might haue let me go, I was wel out of my pain.

Oh maister Phisicion, how think you? what say you to me?

Phisicion.

By my trueth there is no remedy but one, that I can see.

You must put your wil to Gods wil I can say no moze:

Couetouse.

Why? foolish Phisicion he knew that wel inough before.

Vworldly man.

What saist thou? is there no remedy but I must dye?

Phisicion.

No Sir by my trueth, as far as I can see; espye.

God may do much, for he is omnipotent:

But you are past help in this world in mans iudgement.

Couetouse.

What the deuil dost thou heer? then get thee away:

Vworldly man.

Depart Phisicion, and thou haste no moze to say.

Phisicion.

I trust then, Sir you wil content me for my paines taking:

Couetouse

You shall haue a new lose, at the maids next baking.

Worldly man.

So thy waies I pray thee and trouble not my minde:

For these netwes, to giue thee any thing, in my hart I cannot

Phisicion.

(sinde

God Lord haue mercy on thee, belike it is to late to amend:

In wickednes thou hast liued, euen so thou wilt end.

Gentleman, I trust you wil not see me lose my labour:

Couetouse.

Gentleman go as you can, you are not so much in my fauour

Phisicion.

A common saying in deed, that is like vnto like:

A wicked sh. for wicked seruants, God must needs strike

Exe
Wh

Enough is as good as a feast.

Vworldlyman.

Oh Sirs, is there no remedy? what shall I say?

Is it not best I set all things at a stay?

Couctouse,

Pes make sure trovk of that while as you be här:

Ignorance.

It is time in deed, for death in you doth apper.

Vworldly man.

Once you knowe that I am greatly in det:

And now every one wil strine, their owne for to get.

Wid my wife therfore get a letter of administration, as soon as

And then as she listeth, my Criditors she may pay. (she may

In deed I haue enough to pay every man his:

But by Lady I cannot tel what mine owne shall mis.

Commend me to her, and bid her take no thought:

But in any wise let her (as nær as she can) forgo nought.

Couctouse.

By my trueth this is wunderfull; wel inuented:

As you haue said, I warrāt you it shalbe frequented.

Ignorance.

Your minde in this thing bndouted is not it:

Now as for other things it is best you make a wil.

Vworldly man.

It shalbe (Deuotion) enenas thou haste said:

Write quickly of my life I am afraid.

Oh must I needs dye? oh must I needs away?

Ignorance.

Here is Ink and Paper, what shall I write?

Vworldlyman.

In the name, first of all do thou in dite.

Ignorance.

In the name, in, in, in, in the name, what more?

Vworldly man.

Oh, of, of, of, what more? fall down,

Couctouse.

Body of me, down with the paper, away with the Ink:

Ignorance.

Ad:tion of me Couctouse he is gone me think.

Holde, holde him, let us see if any life in him be:

Couctouse.

Enough is as good as a feast.

Couetouse.

May holde him that wil, the Deuil holde him for me:

Ignorance.

Passion of me he is dead, how shall we do now?

Couetouse.

Canst thou not tel: no more can I, I make God auow.

Sira heer was a trim end that he did make:

Thou neuer heardst him the name of God in his mouth take.

Ignorance.

Tush, God: a strawe, his minde was other waies occupied:

All his study was who should haue his goods when he dyed.

Indeed all men may perceiue his minde to be corrupt and ill:

For God would not suffer him to name him in his wil.

A straunge matter, when men haue giuen ouer God:

They may be sure to be scourged with his sharp rod.

Couetouse.

This is the end alwaies wher I begin:

For I am the root of all wickednes and sin.

I neuer rest to teach and instruct men to euil:

Till I bring them both the body and soule to the Deuil.

As we haue don this worldly man heer as you see:

Come therfore Ignorance, wait thou vpon me.

The Deuil and I, thou shalt see wil not leaue:

Till we haue made the greatest part to vs to cleue.

Come, let vs go hence, heer is no more to be said:

Farewel my masters our partes we haue playd.

Enter heer Sathan.

Oh, oh, oh, oh, all is mine, all his mine,

My kingdome increaseth euery houre and day:

Oh, how they seek my image like deuine,

To come to me they labour all that they may.

The worldly man (quoth he) nay the diuillish man than,

For more wickednes and mischæf then he did vse:

I my self indeed neuer deuise can,

Oh at his ioly wisdome I must needs muse.

How cunningly put he his money to vsury?

Ye a, and that without offence of any law:

He was not to learne any kinde of bery,

Wherby wicked gaines to him he might draw.

C.

An

Enough is as good as a feast.

An abhominable drunkard, a stinking Lecherer,
A filthy Swearer, a corrupt conscience within:
A priuy slanderer, and a subtle murderer,
To be short, a ver y dunghil and sink of sin.
Wh my boy Couctouse, I may thank thee of all this
Thou nourished him in a ll mischeef and vice:
Therefore shalt thou be sure to haue my blisse:
For aboue all other thou indeed art moste wise.

Thou teachest the worldly man, a leacemonger to be,
To oppresse the poore and of his riches him to defraud:
Wickedly to vse the lawes he learned of thee,
Therefore indeed thou art worthy of much laude.

All you worldly men, that in your riches do trust,
Be mery and iorond, builde Palaces and make lusty chier:
Put your money to vsury, let it not lye and rust,
Occupy your selues in my lawes while ye be heer.

Spare not, nor care not, what mischeef you frequent,
Use drunkennes, deceit, take other mens wiues:
Pass of nothing, one houre is inough to repent,
Of all the wickednes you haue don in your liues.

Wh if you wil thus after my Lawes behaue,
You shall haue all things as this worldly man had:
Be bolde of me, what you wil to craue,
And dont you not but with you I wil play the louing lad.

Pea, and after death I wil prouide a place,
For you in my kingdome so; euer to reign:
You shall fare no worse then doth mine owne grace,
That is to lye burning for euer in pain.

Come on mine owne Boy, go thou with me,
Thou hast serued me duely, and hatest me neuer:
Therefore now for thy paines rewarded shalt thou be:
In euer lasting fire that burneth for euer. Bear him out vp
Contentation, on his back,

He that toucheth pitch, shalbe defiled with the same,
And he that keepeth company with those that be vicious:
Shall at the length growe like vnto the same,
Working things wicked and pernicious,
Euen so it is also to be associate with the righteous.
For he that haunteth and keepeth honest company:

Cannot

Inough is as good as a feast.

Cannot chuse but liue according to the same actually.

Example, the Jewes being conuerlant with the Heathen,

Drank of their superstition and idolatry:

And by that meanes fel from the true God of Heauen,

To worshipping of Blocks which was mar blasphemy.

Likewise it is at this day verily,

Ch:issen men are seduced by keeping of il company:

And brought from the very trueth to hypocrisy.

And who are those that are thus deceiued?

Euen such as are not content when to are wel:

They be not thankful fo: that they haue receiued,

But euer they think stil moze and moze to ercel,

Contentation from their mindes they doe erpel.

And vnder the pretence of reason, wit and policie:

They recuet to run to mischæf and sin hebelie.

Heuently man.

Like as Golde and siluer is tried in the fire,

So faithfull men in the foynace of aduersitie be proued:

The heauenly must not liue as flesh and lust doth desire,

But heauenly things of heauenly men be loued:

With no kinde of temptation he must be moued.

Be it sickness or pouertie, or what so euer of God is sent:

The heauenly must take it patiently and be therewith content

Inough,

Inough is as good as a feast, where contentation doth diuel,

For where he remaineth is the spirit of God with rest:

The vnquiet minde of the couetouse doth grutch and swell,

And to liue with ynough he doth abhorre and detest.

The greedy gasping of Couetouse doth him so molest,

That to be rich he all his whole minde doth set:

Nothing regarding how the same he doth get.

Contentation.

Pithagoras saith, that a man of Couetouse desire,

Cannot be contented nether with abundance:

For the moze he hath, the moze stil he doth require,

Wherefore such persons prouoke God to vengeance,

Example of the worldly man, late of remembrance,

Whose wicked life offended the Lord so exceedingly,

That his heauy plagues came vpon him suddenly.

G. ij.

Heuently

Inough is as good as a feast.

Heauenly man,

God graunt his end, example may be,
To all men how their riches they shall vse:
Make not that thy God, which should be seruant vnto thee,
For in so doing thou dost it greatly abuse.
I pray God (I say) that our couetouse we may refuse,
And one of vs to loue an other, for that pleaseth God best:
So shall we be sure to inheret the good land of rest.

Rest.

By Gods great goodnes I am sent vnto thee,
Rest is my name wherin the heauenly shal abide:
Happy are those persons that come vnto me,
For I bearing present all troubles I do deuide.
With ioyes I am adorned, yea on euery side,
Which are prepared for the heauenly from the beginning:
And giuen vnto them for a rewarde of their godly living.

Heauenly man,

Thanks be giuen to thee O father omnipotent,
Thy mercyes Lord, and not my deserts truly:
Hath caused those ioyes to me to be sent,
Graunt me grace therfore to praise thy name duely.
Thy goodnes appeareth to me euery day newly.
Whilseth breath and life prolong my dayes:
My mouth shall not cease thy holy name to praise:

Inough.

Inough is as good as a feast, heere let vs say,
We haue troubled our audience, that let vs remember:
Let vs conclude therfore, but first let vs pray,
That it wil please God in mercy our good mistres to tender,
Our faith to stablish wherin we be slender.
That at the last day when the trump shall blowe:
For to be heauenly men the Lord may vs al knowe

Contentation.

First let vs call to God for Iesu Christs sake,
Long to preserue Elizabeth our moste noble Quen
God Lord graunt her highnes the heauenly path to take,
And that all bye waies, of her highnes may be seen.
Encreace her welth, prolong her helth, preserue her life:
That long she may rule this realme, wout debate or strife.

¶ Finis.

